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The Democracy of the Saints

M. E. DODD

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THE DEMOCRACY OF THE SAINTS

THE DEMOCRACY OF THE SAINTS

(The Layne Lectures)

BY

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THE LAYNE FOUNDATION

This Foundation was established in 1924 by the gift of $10,000 by Mrs. Robert Thompson Layne, of the First Baptist Church, Shreveport, through her pastor, Dr. M. E. Dodd, to the Baptist Bible Institute.

The objects and obligations of the Foundation are set out as follows:

I am authorized by Mrs. Robert Thompson Layne to say to you that she will be pleased to contribute $10,000 to the Baptist Bible Institute as a permanent foundation, the income of which shall be used for an annual lectureship in the Baptist Bible Institute on some phase of Christian doctrine and practice in harmony with the historic faith and policy of Baptist churches.

The only request we have to make or condition attached to it is that the foundation shall be accepted by vote of the Board of Directors upon recommendation from the faculty that the lectures given on this foundation shall be true to the inspiration, authority and sufficiency of the Holy Scriptures, to the virgin birth, deity, substitutionary death, bodily resurrection and Lordship of Jesus Christ, to the doctrine of the salvation of man by grace through faith, and to the New Testament churches as self-governing bodies, spiritual in nature, democratic in organization and missionary in spirit and practice.

At the Baptist World Alliance, Prince Oscar Bernadotte, brother of the King of Sweden, was an interested attendant upon several sessions. He addressed this message to the Alliance:

May the time never come when Christ's witnesses within the Baptist churches cease to preach Jesus Christ for our sins crucified, for our justification risen again and who even now is at the right hand of God making intercession for us.

THE AUTHOR'S FOREWORD

Thousands of faithful ministers before me have written and spoken upon the subject discussed in this series of lectures. I trust that thousands more will write and speak upon the same themes after me.

They are not unimportant simply because they have been discussed before. This generation is as much in need of this discussion as any past generation. Neither will this present discussion eliminate the necessity for future discussions. These themes will be as important to future generations as to the present or the past.

They are important because they deal with eternal principles. The sun has risen upon 6,000 years of human history, but was just as fresh and necessary and powerful the last morning that it rose as on any previous occasion. It will be so to life's last day. So is it with the truths discussed in these lectures.

If anything, there is more reason for consideration of them to-day than ever before. It is easy to become lax in our thinking as in everything else. This is an age of looseness. We need to gird up the loins of our minds and of our hearts. We need to take a firmer and more resolute grip upon the eternal verities of God's truth and revelation.

The Baptist World Alliance in its session at Stockholm, Sweden, in 1923, issued a message to the Bap-

tists of the world in particular and to all Christians in general, stating our historic and fundamental Baptist doctrines.

"The Third Baptist World Congress meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering ten millions of baptised members, and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, makes this statement of Baptist principles and purposes to the Christians and peoples of the world:

"We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will, this unity may be deepened and strengthened among Christians of every name.

"In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to him, as set forth in the gospel of the grace of God.

"We believe that the simple message of the Baptists with its union of gospel and ethics, of faith and practice, with its note of freedom, democracy and spirituality, will find an answering chord in this new world."

At this same World Congress, one of the most significant auxiliary meetings held was an informal gathering of British Baptists and American Baptists upon the special ship which was anchored in the beautiful bay. At this meeting the topic discussed was, "What are the greatest needs of American and British Baptists and how can a better mutual understanding be had and a closer fellowship be enjoyed?" A prominent British Baptist suggested that their own greatest need was more discussion and more literature on our distinctive Baptist doctrines. This statement brought forth many expressions to the effect that the whole world had the same need.

An editorial in a recent theological seminary journal discussed: "Two neglected fields of journalism," and names them as, "The statement and interpretation of our distinctive, doctrinal beliefs and the defense of the fundamentals of Evangelical Christianity." It says further that, "Along these two lines some effective journalism is just now greatly needed."

Only a while ago I had a private interview with a Christian statesman, evangelist and scholar who has been around the world more than once and who is known wherever Christianity is preached. I asked him what he thought of the outlook for the vital truth of the gospel. He replied: "That rests largely in the hands of Southern Baptists. If they remain true, the outlook is glorious; if they give up, the fight is practically lost." More recently a Southern Methodist Bishop remarked to a company of

his denominational leaders gathered in our national capital city, that the only people on the earth who could stem the tide of present day tendencies were Southern Baptists; "because," said he, "all the rest of us have compromised ourselves in one way or another." A bishop of the Episcopal church said in San Antonio not long ago that there should only be three denominations in this country, namely, Roman Catholics, Baptists and a union of all the others in between; "because the difference between them are only as tweedledee and tweedledum." Dr. James M. Gray, Dean of the Moody Bible Institute, says in a current issue of the Christian Worker's Magazine, "I am not a Baptist, but I am here to say that the insistent testimony of courageous Baptists to the holy ordinance which gives them their name has been a potent factor in restraining the apostasy of the church to this day. What if it had been successfully frowned upon by an inter-church movement?"

Dr. John R. Mott is quoted as having said that "the supreme opportunity of all the Christian centuries is now in the hands of the Baptists."

All of these have encouraged me in the selection of the present subjects for our consideration in this first lecture course on the Layne Foundation.

This is done with no proselyting purpose in view. Baptists are not proselytists. They may be propagandists. The difference between the two is very wide. A proselytist seeks to pull others over to his side whether they believe as he does or not. The propagandist plants his truth in the minds and

hearts of others and leaves them to act for themselves under the imperious impact of that truth.

Unless we have some distinctive truth which we believe to be imperatively important to the world, and which is taught by no other religious body, we then have no claim or right to a separate existence.

If we do hold such truth and go out proposing to teach it to the whole world, then the world is entitled to know what our distinctive principles are, in order that it may intelligently receive or reject them.

Some of the subjects discussed in this course are common in part or as a whole to other evangelical Christian bodies. We rejoice wherever there is community of conviction and belief, and only wish that the whole Christian world might come to see eye to eye and to speak the same things.

To this end there has been much discussion recently of the subject of Christian union. I confess that I am not very much concerned with mere union or so much either with uniformity; but I am concerned very deeply with unity. Union has to do only with the physical, with the material and may be merely juxtaposition. Uniformity has to do with the intellectual and formal statements of creeds, while unity has to do with the inner things of the spirit and is vastly more important than either of the others. Therefore, Christ prayed for unity and our prayer should also be for "The unity of the Spirit in the bond of peace."

Returning from France sometime ago, a prominent minister of another denomination in one of

our great northern cities, was urging upon me very earnestly the cause of church union. I could not see it as he did.

But for the sake of proceeding I granted to this distinguished fellow traveler the desirability for union and asked him to suggest the next step, viz., the practical method by which union should be accomplished. He had no program to propose and asked me in return to propose one.

I suggested that, since we had admitted the folly of a multiplicity of Christian organizations in a given community, we should proceed with their elimination in the reverse order in which they had come to the community. That, since we had admitted that there is no necessity for so many Christian denominations, we should proceed with their elimination in the reverse order in which they had come into being.

But we should take care not to eliminate any church or denomination which held to any vital truth that no other church or denomination taught before this one came upon the scene.

I asked him if this would be a fair method upon which to proceed. His reply was very significant; that as a fundamental principle it would be fair, but as a practical process when the end was reached there would be nobody left but Baptists and Catholics.

He was absolutely right about it.

Baptists and Catholics stand the poles apart upon every principle. All other denominations stand in between and gather their teachings from either one

side or the other. Take any doctrine of any church or denomination that you will, and you will find that it came from either the Baptists or the Catholics, both of whom were on the scene before the arrival of any of the others.

Therefore, we cannot merge our Baptist message or limit the fields of our operations, for if we did the various communities and the world at large would be denied the privilege of hearing a vital and all-important message.

These lectures, therefore, are given with the earnest and, I trust, unselfish Christian prayer that our own people, especially our young people, may have a deeper conviction as to the vital importance of these truths. That the rest of the Christian world may understand more clearly our position and may see that our strenuous contention for these principles is not the expression of narrowness or contentiousness, but is rather an expression of our love and loyalty to the Lord Jesus Christ, and to his Holy Word, which we must obey first and foremost of all; and that the rest of the world into whose minds these messages may come, may understand that our efforts in the propagation of these principles do not have behind them any political ambitions or self-seeking ends, but have only the desire to glorify God and bless humanity.

THE MEMBERSHIP

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"Ye Must Be Born Again."
"By Grace Have Ye Been Saved."
"Ye are Members one of Another."

There are just two great religions in the world. The object of every religion is to make people happier while here on earth and to point them into the way of life eternal for the world that is to come. And whether one be Jew or Gentile, Pagan or Protestant, Baptist or Bolshevik, he belongs to one or the other of these two religions: The religion of salvation by works or the religion of salvation by grace.

There are just two classes of people in the world: the lost and the found; the saved and the unsaved; the believer and the unbeliever; the child of God and the child of the devil. God is no respecter of persons as regards our human artificial divisions of society. Whether a man rides in a limousine or on an ox cart; whether he is as ignorant as a Hottentot or adorns a university professor's chair; if he has not accepted the Lord Jesus Christ as personal Saviour and sole Redeemer from all sin, he is lost, condemned, dead and a child of the devil. If he has accepted the Lord Jesus as personal Saviour, he

is redeemed, regenerated, born again, brought back, saved, a child of God, and possessor of eternal life.

The New Testament clearly outlines the religion of salvation by grace. It just as clearly requires that none but such saved souls are fit material for membership in its churches.

There must be acceptable character before there can be acceptable conduct. God had respect to Abel's offering above that of Cain's, because he first had respect for Abel, himself, and this respect was based on Abel's faith (Heb. 11). Character before conduct, rebirth before baptism, spiritual life before the Lord's Supper, Christ before the church, the blood before baptism and good grace before good works, have always been the cry of the New Testament, the contention of our Baptist people and forever more must be.

All the philosophies, systems of ethics, clubs, orders and religions which proclaim salvation by works, point to a goal to be attained by discipline, education and personal effort. Jesus Christ starts with that goal. He makes a man new to begin with and then asks him to join the church and cultivate that new life that it may bring forth fruit to the glory of God.

New Testament church membership was for those only who had been born again. Applicants for admission into the new order must bring forth fruits meet for repentance. They must come as changed persons; old things gone and all things new; loving what they once hated and hating what they once loved.

The whole New Testament conception is that man, by nature:

1. Is lost (Luke 19: 10).
2. Is guilty (Rom. 3: 19).
3. Is condemned (John 3: 18).
4. Is dead in trespasses and sins (Eph. 2: 1).

Being in such a deplorable state by nature, it is the further conception of the New Testament that man cannot, by his own efforts, save himself. He cannot save himself:

1. By keeping the law (Gal. 2: 16; 3: 2).
2. By good works (1 Tim. 1: 9; Titus 3: 5).
3. By zealously trying.
4. By being sincere (Gal. 3: 10).
5. By character (Isa. 64: 6).
6. By joining the church; nor
7. By baptism and the Lord's Supper.

But God, seeing man's need of salvation and seeing that man cannot save himself, has provided in great grace and mercy, a way of salvation for man.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

God's plain plan of salvation was provided in the person of his son, who,

1. Became sin for us (2 Cor. 5: 21).
2. Bore in his own body our sins on the tree (Isa. 53: 4-6; 1 Peter 2: 24).
3. Took upon himself man's guilt and condemnation and death (Rom. 6: 23; 1 Peter 3: 18).

Salvation is, therefore, a work of grace, wrought once and for all, never to be done over and never

to be undone. Man's soul is saved and eternal life guaranteed by what Christ has done for him. Man's life is saved and his reward assured by what he does for Christ.

When a man's soul is saved by faith in the sacrificial, vicarious and meritorious work of the Lord Jesus Christ, and not until then, is he a fit subject for membership in a New Testament church. But, having thus received eternal life as a gift of God, he is then prepared to join the church and begin acceptable works of righteousness for the saving of his life, and the salvation of others.

No more damnable heresy has ever been proclaimed than that which says "Quit your meanness, join the church, hold out faithful to the end and you will go to Heaven when you die."

New Testament church membership must be composed only of regenerated and redeemed persons.

This is proven, not only by clear statements of the Scriptures themselves, but by the symbolic ordinances of the New Testament churches.

The two-fold process of salvation by regeneration and redemption is symbolized in the two church ordinances.

This regeneration is symbolized by the ordinance of baptism, which proclaims, in its symbolic act, death to the old life, the burial of the old nature and a resurrection to walk in newness of life in Christ Jesus.

The baptism of Jesus was intended to be for all time the example and pattern of those who should

come into his church. His baptism had four characteristics:

1. He was baptized as God's child. "This is my beloved Son in whom I am well pleased."

2. He was baptized by God's man. "There was a man sent from God."

3. He was baptized in God's way. "They went down into the water." "Jesus, when he was baptized, came up out of the water."

4. He was baptized for God's purpose. "Thus it becometh us to fulfill all righteousness."

Redemption is symbolized by the ordinance of the Lord's Supper. The broken body and shed blood of the Lord Jesus, proclaim both the method and the price of man's redemption. Man "sold under sin" is "bought back" by the "precious blood of the Lamb." A spiritual disease must be healed by a spiritual remedy. Crime must be punished in proportion to the degree of criminality attached to the act. An infinite sin committed by an infinite soul against an infinite God must have infinite punishment. Therefore, by every law of logic, science or religion, the debt of man's sin must be paid by an infinite price, the death of Christ Jesus.

"Jesus paid it all.
All to him I owe.
Sin had left a crimsoned stain,
His blood washed it white as snow."

The ordinances, baptism and the Lord's Supper, are in no sense a means of grace. They are mere symbols of that grace which was revealed in Christ and of that salvation received by believers.

The ceremony of infant baptism, or rather infant rantism, which was established in the fifth century after Christ, is a most serious violation of the two fundamental New Testament principles, the first of which plainly declares for regenerated church membership and that alone.

Just as serious is the similar teaching, which debases the Lord's Supper into one of several sacraments necessary to salvation.

Salvation is in no sense the outcome of obedience to law, deeds of righteousness, conformity to ceremonies, membership in institutions or submission to ordinances. Salvation is by grace, by grace alone, and by grace wholly.

The membership of a New Testament church must be, therefore, by all rights, a spiritual membership based upon a personal experience of saving faith in the Lord Jesus Christ.

Citizenship in a certain state or nation is no ground for membership in a New Testament church.

Being born into a certain family gives one no just claim upon the church for granting the privilege of membership.

Being born from above into the family of God, being saved by grace and becoming a citizen of two worlds, is the only ground given in the New Testament for admission to a New Testament church.

Most of the ills which have beset Christianity along the way have come from a violation of this fundamental, important and most vital New Testament principle. The first church in Jerusalem had

in its membership an unregenerated, unredeemed Judas. He gave them no end of trouble.

When the churches first began to consider unregenerated infants as members, at that moment a diluting process began which ultimately corrupted entirely their spirituality.

Then when the unholy alliance between church and state was consummated and all citizens were reckoned members of the church, at that moment the death knell of spiritual religion was sounded. A cold, unspiritual, ritualistic, formalism is quite consistent with unregenerated church membership. Godless, Christless living is also harmonious with unredeemed church membership.

The only hope of spiritual religion and of Godly living, is our age-long Baptist contention for a regenerated church membership.

A regenerated and saved person can always be counted upon to do the right thing every day in every way or else to make amends when wrong is unwittingly done. But an unregenerated man's thinking and conduct can never be depended upon. It is impossible to gather grapes of thorns or figs of thistles. I have long ago despaired of ever being able to teach goats to act like sheep. God's emphasis is evermore upon quality rather than on quantity.

Herein is the chief peril of our present day New Testament churches: Our numbers and wealth and position and power in the world have popularized our name and made it more and more desirable for

the self-seeking and personally interested, without regard to regeneration, to get into our membership.

New Testament churches should more and more guard the entrance to this membership, being careful never to lower the New Testament standards. Thus they make unnecessary the "back door method" of church revivalism.

THE METHOD

THE METHOD

Matthew 16: 18: "Upon this rock I will build my church and the gates of hell shall not prevail against it."

Christ's church is a spiritual democracy. Christ, himself, organized the first Christian church out of the spiritual material which John the Baptist had prepared. This first church in Jerusalem was to be the mother church of all the churches of Christ which should come afterwards.

In the text there are three statements concerning the church:

1. The church would have a great foundation, "upon this rock."

2. The church would have great growth, "I will build."

3. The church would have great conflict, "the gates of hell shall not prevail."

The church was to be built upon a great foundation, "this rock."

When Christ said this he may have had in mind the massive rock on Mount Moriah, where Abraham had offered Isaac. Upon that rock had been built Solomon's Temple, the most glorious house of worship the world ever saw. After its destruction a Pagan temple was built. Following its destruction

a temple was erected in which Christians gathered for worship. Upon its downfall a Mohammedan Mosque, known as Omar, was erected there. This, too, must fall some day.

Seeing these successive temples rise and fall upon the sacred rock of Moriah, Christ gave to his disciples the assuring promise, "Here is another rock more sacred and safe and upon it I will build my church and the gates of hell shall not prevail against it."

What did he mean when he said, "this rock"? There have been many and varied interpretations of this expression. Some say he meant Peter; others, that he meant Peter's confession; and yet others, that he meant himself.

If he meant to say that he would build his church upon Peter, he certainly did not mean Peter, the man. It is true that the church is built upon the foundation of the apostles (Eph. 2: 20). But of all the unstable stones of that foundation, Peter was the poorest, because he was a vacillating, impulsive, high-tempered, shiftless, unreliable sort of personality, notwithstanding his big heart, generous motives and strong declaration of devotion.

If Christ did mean Peter, he meant Peter, the regenerated, reborn, remade personality as a type of the kind of material out of which the church should be established. It is true that Peter, the vacillating, did become, by Christ's power and the Holy Spirit's presence, Peter, the stable; that Peter, the unreliable, did become Peter, the dependable. But Christ surely never meant to commit his church and

its sole support and supreme authority to any one man. Peter, himself, disclaimed this. In after years when there were those who would have bowed down to worship him, he said, "Stand up; I myself also am a man." What Peter was by nature would be a sorry foundation for any sort of institution. But such as Peter was by grace should become the chief characteristic of the church throughout all ages.

If Christ meant by "this rock," Peter's confession, he must have had in mind the full meaning of that good confession which Peter had just made, which accepted fully the revelation of the Old Testament Scriptures as the Word of God and the fulfillment of their meaning in Christ as the very Son of God, "Thou art the Christ, the Son of the living God." To this good confession Christ's reply, "Blessed art thou, Simon Bar-Jona, flesh and blood hath not revealed this unto thee, but my Father which is in heaven." This word of God had not come out of man's wisdom, but holy men of God had written it as they were moved by the Holy Ghost. Neither was Jesus of man or by man, but conceived of the Holy Ghost, born of the Virgin Mary, he was very God of very God.

This double confession of Peter, which included the fullness, inerrancy, all sufficiency and authority of the Scriptures and the essential deity of the Lord Jesus Christ, would indeed constitute a substantial foundation upon which to build a church, against which the gates of hell should not prevail.

It is more probable, however, that the third interpretation of the meaning of the expression of "this

rock," which refers it to Christ, himself, is the true meaning. Christ is referred to many times in the Scriptures as "a rock." The most notable reference is 1 Cor. 10: 4: "They drank of that spiritual rock that followed them and that rock was Christ." The rock and the temple were constantly associated in the mind of Christ. He remembered how Solomon's temple had been destroyed on that rock. He knew that the temple of his own body would be destroyed, and would so tell his disciples afterward. But his enemies could not destroy the rock nor could they destroy the spiritual temple which he would build on that rock.

Christ was "this rock" for "other foundation can no man lay than that is laid which is Christ Jesus." The deity of Jesus, his virgin birth, his vicarious atonement, his bodily resurrection and his second coming are the component parts of this foundation. Christ said "Thou are Petros," and pointed at Peter when he said this, but "upon this rock," turning his finger toward his own heart, "I will build my church." Christ, himself, being the rock upon which his church was built, assures us that the church has a sure foundation, a safe foundation, a solid foundation, an enduring foundation, an eternal foundation.

According to this statement of Christ, the church was also to have a great growth. He said: "I will build my church." Christ was a builder. He had built many good and useful things in his carpenter shop at Nazareth. He was now to begin the building of the world's supreme edifice. He would con-

tinue this building process until the last spiritual stone at the very pinnacle of the temple should be built in. What he "*began* both to do and teach" (Acts 1: 1), he would continue throughout the ages until its completion.

Christ was constructive in his thinking, in his planning and in his working. He would *build* his church, not tear it down. Whatever would contribute to this building process he would approve. Whatever hinders this building process he would disapprove.

Christ meant to say that he would build his church numerically, financially and positionally.

He would build it numerically. He started with himself. Then he chose four and built them into the church, and then eight more and built them into the church, and then seventy. And when he went away he had built in 120 redeemed souls. Soon after his departure, 3,000 were added to the church in one day. A short while afterwards the report in Acts says there were 5,000. And then the statisticians could not count them and wrote it down that "great multitudes were added to the Lord."

The 3,000 who were built into the church at Pentecost were from three continents and fifteen nations. When they went back to their homes; their communities, countries and continents soon felt the power of their renewed lives. They were telling everywhere of the new life, the new power, the new hopes and the new joys, which they had found in Christ, and everywhere churches began springing up.

By A.D. 45, it has been estimated, that, under the preaching of Philip, Peter and Paul and the disciples who were scattered abroad, there were no fewer than 100,000 who had been built into the church. In less than 100 years after the crucifixion of Christ, there were more than 2,000,000, and by A.D. 200 there were 4,000,000, and by A.D. 300, one-tenth of the Roman Empire or more than 10,000,000 souls constituted the churches of Christ. On and on the spiritual tides have swept, the risen and living Christ has moved, and the regenerating spirit of God has worked, until to-day there are 600,000,000 souls in the world who name the name of Jesus. Some of these, no doubt, have but dim visions of him and poor conceptions of what he means as Priest, Prophet and King. And many millions of them are not in his churches but they, nevertheless, more numerous than any other body of religionists on the globe, are named by the name of Jesus. His work of building still goes on.

He will build his church financially. Looking about in his day he could say, "the birds of the air have nests and the foxes have holes, but the Son of man hath not where to lay his head." The disciples he called to follow him were, for the most part, without property. Peter did venture to mention one day, "Master, we have left all and followed thee." But this is quite a ludicrous picture, for all that this barefooted, crusty-toed, hatless-headed fisherman had left was a bundle of old, rotten, torn fishing nets. He, like everybody else, had gotten a great deal more by following Christ than he had

given up. The duties of the treasurer of this company were not very large. They were poor men, but Christ began among them a building process. And this constructive program has added more wealth to the world through the spiritual forces of this church than has been produced by all other agencies and institutions combined.

At the present time, American church property alone exceeds the stupendous figure of $2,000,000,000, and American churches expend annually upon their work over $350,000,000, This is American churches alone, to say nothing of the vast property throughout the world held in the name of Christ. And these figures, stupendous as they are, are not a drop in the bucket to the still vaster and incomprehensible sums which are held in trust and controlled by individual men and women who name the name of Christ. The richest man in the world is a Christian. The wealth of the world is in Christian hands. Christ has fulfilled his promise and has built his church financially.

He meant also that he would build his church positionally. The first church in Jerusalem was not conspicuous for its personal influence in the world. Its members were not very highly regarded.

Even in more recent years there have been times when the members of Christ's churches were looked upon more or less contemptuously. In the English House of Commons in December, 1799, there was a heated debate precipitated by the opposition of the East India Company to the Baptist missionaries. Laws were passed forbidding their landing on the

mission fields. This aroused Christian sentiment throughout the Empire and the question was constantly recurring in Parliament. In debating the issue, Mr. Pendergast said, "But now India is overspreading with Baptist missionaries, Armenian missionaries, Calvinistic missionaries; I do not know who these Baptist missionaries are, exactly, but they are the most ignorant and bigoted of men. Their head is a Mr. Wm. Carey. It is time to put a complete end to this interference with the interests of the government."

Sir Henry Montgomery, a most influential member of Parliament, also expressed himself as follows: "The sending out of missionaries is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic.

"The voice I hear (referring to the petitions from thousands of Christian people) is the voice of fanaticism, I submit if the time has come that every inspired cobbler or fanatical tailor who feels an inward call has a kind of apostolic right to assist in laying siege to the Edifice of the Hindu Economy, then the rule of Great Britain in India is doomed.

"Shall we let loose men like these missionaries upon a helpless and innocent people? I cannot hear without horror of sending our Baptist tinkers and cobblers to convert a noble and virtuous race. If these men had belonged to the Church of England, one might have borne with them; but to think of tolerating Baptists, that may not be borne."

Contrast this with the recent deference shown by diplomats, ambassadors, kings and heads of governments, to Baptists preachers who have appealed to them upon one issue or another.

Contrast this also with the prominence into which our Baptist name has been brought recently by the acquisition to positions of prominence of such men as Professor Mysearick, David Lloyd George, President Harding, and Secretary of State, Hughes.

Surely Christ has most graciously fulfilled his promise to build his church numerically, financially and positionally. That little seed of truth which at first was no more than a mustard seed, has grown a great tree, in whose branches the birds sing their songs of freedom, and under whose shady boughs distressed and oppressed humanity may rest from the heat of persecution.

A third promise in this text is that the church should engage in a great conflict and with the assurance of ultimate victory. "And the gates of hell shall not prevail against it."

From the beginning until now, the church has had to fight. She has had to fight for her principles, for her rights, for her existence. Conflict has been the law of her life. The blood of the martyr has been the seed of the church. Whenever she became passive and quiescent, she began to die. The church, as the individual, has found her greatest danger when all men speak well of her. Her conflicts have brought out the love and loyalty of her people. Her triumphs have brought forth the admiration of her enemies. Her turbulent waters have been purified

by confusion. Her life has been sanctified by antagonisms. Her character has been chastened and refined by the fires of persecution. It was not meant that the church should sail home on flowery beds of ease. Like a great emperor, who once said, "Conquest has made me what I am and conquest must sustain me," so must the church say.

Christ meant that the church should be aggressive in these conflicts. The old interpretations of this text pictured the church buttressed in her bulwark, fighting a defensive warfare. But this is not a true picture. The gates of hades are the stationary objects. It is sin that is standing in the fortress behind the strong gates. Christ means here that the church shall attack these gates and that in the attack of the church the gates will not be able to stand.

The church has had several successive conflicts. There were the religious conflict of the first century, the political conflict of the fifth century, the social conflicts of the later centuries, and the intellectual conflict of the present day.

The church was established by Christ as a spiritual democracy. It was bound together as a brotherhood. Its worship was very simple and democratic. Its symbolical services, baptism and the Lord's Supper, were very simple and understandable. Thus the church found itself at once in conflict with the established religion of the time and at death grips with the religious ceremonialism and formalism which had held sway through the centuries. One of the climaxes of these conflicts is described in the

account of the church conference in Jerusalem over the question of circumcision. In every place where a new church was planted, this contest would arise. We see signs of it throughout all the Pauline Epistles. The Book of Galatians is especially vivid in its description of the raging battles between these two ideas. The church everywhere prevailed and Jewish altars, with their bleeding victims and smoking sacrifices, passed forever from the face of the earth. Phariseeism and Sadduceeism dashed themselves to pieces upon the rock on which Christ built his church.

In the political conflict the church seemed less successful at the beginning. This was due to the unholy alliance which the enemy of the true church succeeded in establishing with the civil powers. Whenever the church becomes willing for some other institution or power to share her responsibilities and burdens, then she loses ground. This was the case in the political conflict. But here, there and yonder in the mountains, dens and caves of the earth, there remained churches of the Lord Jesus, loyal to their primitive New Testament ideas, which kept the soul fires burning and, in due process of time, flared forth in the reformation, to again enlighten the world.

The social gates of hades, which have been attacked and overcome by the church, have been many. Most prominent among them have been human slavery, the white slave traffic, the opium traffic and the legalized saloon. Wherever the church has attacked these gates of hades with united

and vigorous forces, they have crumbled and melted away under the blistering white heat of her judgments.

In this latter day, the loyal churches of Christ find themselves in conflict with materialism and rationalism in the intellectual realm. There is no real conflict between the fundamental truths, to which the churches of Christ hold, and real science. God's word and God's work cannot be in conflict the one with the other. The 19th Psalm is the marriage ceremony under which God, himself, united forever in blissful harmony, his words and his works, his book, the Bible, and his book of Nature.

The church has nothing to fear from any genuine scientific discovery, from any real fact or from any ultimate truth. Whenever science reaches an ultimate conclusion and comes to a definite finality on any fact or truth, it will find that the churches, which look to the Bible and the Bible alone as the ultimate truth of God, will have no word of condemnation.

But the many vagaries, theories and pseudo-scientific philosophies, which, while admitting their progressiveness, the renunciation of their own theories of yesterday and the possibility of renouncing tomorrow the theories of to-day, yet claiming for themselves absolute authority in the realm of truth and prating of being out of harmony with the church, must find themselves the objects of the churches' attack and ultimately the victims of the churches' triumphs.

Whenever one, be he ignoramus or university professor, announces that he cannot stand for the church because the church is out of harmony with scientific discoveries, he proclaims at once his ignorance of what the Bible teaches, his ignorance of real science, or, perhaps, his ignorance of both.

The intellectual conflict goes beyond the halls of educational institutions and finds itself raging in the literary field and in the entertainment field.

Any man who speaks with a fluent flow of words can go on the platform or into the pulpit with carping criticism of the church, get a large hearing, some following and plenty of pay for his pains. Any literary genius, who wields a trenchant pen and will do so in the interest of the maligners of the church, can find ready sale for his wit and cynicism in most any popular magazine.

In the field of entertainment, most notably among the commercialized picture show business, there is a constant stream of ridicule, sarcasm and criticism against gospel preachers and their churches. It impresses one that there may be some foundation in fact for the charge that there is a highly organized, strongly financed movement of propaganda against the churches.

These intellectual gates of hell are more dangerous than others with which the church has formerly dealt, because they are more insidious and the fruits of their work are not so immediately apparent.

But the church of the present day must attack with all the spirit and confident hope of success, which have characterized her conflicts in the past

centuries. Will these gates of hell to-day be able to prevail? There still standeth the assuring promise of the ever-present Christ, "they shall not prevail."

"Zion stands with hills surrounded,
Zion, kept by power divine,
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

"In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight;
God is with thee,
God, thine everlasting light."

Ambassador Harvey is quoted as having said recently in a London club:

"The real strength of a country is not measured by armies and navies. A schoolhouse at the cross roads is more potent ultimately than a dreadnaught on the sea. One church on a hill is worth a score of regiments. All mankind will some day realize that there is more power and glory in 'Lead Kindly Light' than in all the fighting anthems in the world."

Roger W. Babson, the great political economist and statistician, says:

"Religion is both the anchor and the rudder of prosperity. The real security of the nation is not its militia, but its religion. The real protectors of our homes are not the policemen, but rather the preachers. Only as religion saves the world, can we save ourselves. A religious spirit makes better em-

ployers, better workers, and a better public spirit with which to deal. Furthermore, without such a religious spirit, all legislation, co-operation and other plans are of no avail. Religion is to the world what the spring is to a watch, and the sooner it is generally recognized the more people will be healthy, happy and prosperous."

The church of Christ, founded upon a rock, gloriously growing and fearlessly fighting, is the earth's highest and best institution and should call forth the most loving and loyal support of all who love God and desire the highest interest of humanity.

The church of God is the only institution in the world established by divine authority. It is the only institution in the world which has a divinely appointed mission. It is the only institution in the world which can claim a direct divine promise.

The church of God has a three-fold glory which no other institution in the world can claim:

1. The glory of a divine origin. "I will build my church," said Jesus.

2. The glory of a divine infilling. "Know ye not that ye are the temple of the Holy Ghost?"

3. The glory of a divine protection. Providentially kept by the power of God the Father.

The church instituted by God the Son, infilled and energized by God the Holy Spirit, protected and kept by God the Father, stands supreme in this three-fold character among all other institutions of the world.

The church of God has a three-fold mission which no other institution in the world can claim.

Jesus Christ healed, fed and comforted suffering human bodies; he instructed ignorant human minds; and he saved soiled, human souls.

This three-fold ministry he committed to his church:

1. The benevolent ministry of kindness to sick men and women, to hungry orphans and to suffering saints.

2. The educational ministry of enlightenment.

3. The evangelistic ministry of soul winning.

No other institution in the world can carry out this three-fold ministry. Athletic clubs or hospitals may minister to the bodies of men. State schools may minister to the minds of the young. Individuals may do personal soul winning.

But only a church of Jesus Christ can minister truly and fully to body, mind and soul.

No other institution in the world is as broad and unlimited in its service as is a church of Christ.

Boy Scout service is limited to boys only.

The Y. M. C. A. serves only young men. The Y. W. C. A. serves only young women.

The Red Cross serves only suffering bodies.

The schools serve only the minds of the young.

These services are all gracious and beautiful and worthy, but necessarily limited. It is so with all earthly institutions.

It is not so with a church of Christ. The church serves the old and young, the black and white, the sick and poor, the ignorant and the learned. It serves the bodies, minds and souls of men without

being limited as to time, place, character, condition, age, sex or circumstance.

The church enjoys a three-fold promise which no other institution in the world can claim:

1. The promise of power. "Ye shall receive power." This is the promise of the departing Saviour.

2. The promise of perpetuity. "The gates of hell shall not prevail against it." It is not a question of "Apostolic Succession." The chief question is church perpetuity. And this is not a question of historical proof but of evangelical faith. Jesus Christ said the gates of hell should not prevail. That is either true or untrue. If Jesus can be trusted, it is true. There has never been a time since Jesus organized his church that there was not one.

3. The promise of his presence. "And lo I am with you always, even unto the end of the age."

For these reasons we sing:

"I love Thy Church, oh God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

"Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of Heav'n."

Time used, talent invested and money given in service in the church, go farther, spread wider, count for more, exalt Christ higher and glorify God better than when put anywhere else on earth.

THE MESSAGE

THE MESSAGE

One distinguishing characteristic of Baptists throughout all the centuries has been their absolute allegiance and unflinching loyalty to the sixty-six books of the Old and New Testament Scriptures. They have always looked upon these Scriptures as a "sufficient, certain and authoritative guide," in thought, life and practice. It has been their age-long contention that the Bible and the Bible alone should be accepted as an unerring rule of faith and practice.

The first published declarations of faith by the Anabaptists in Germany and Moravia in 1527 were clear upon this point. Then followed the declarations of faith by the Mennonites in 1580, and the English Baptists in the same year.

In 1644 some elders, deacons and brethren gathered in London, issued a statement of their beliefs, in which was the following paragraph:

"The rule of this knowledge, faith and obedience, concerning the worship and service of God and all other Christian duties is not man's opinions, devices, laws, constitutions, but only the word of God contained in the Holy Scriptures."

In 1660 another convocation of elders, deacons and brethren, representing upwards of 20,000 mem-

bers, was held in London, and they signed a declaration of faith, which said: "The Holy Scriptures is the rule whereby saints, both in the matters of faith and conversation, are to be regulated."

This confession of faith was presented to King Charles the Second on July 26, 1660. It was widely published and circulated. It was printed on attractive sheets, which were framed and which adorned the walls of many homes.

The introduction to this confession, contained these words: "After the way which men call heresy, so worship we the God of our fathers; believing all things which are written in the law and in the prophets."

The well-known London confession of faith, issued in 1689, named the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament and added these words:

"All which are given by the inspiration of God, to be the rule of faith and life. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life is either expressly set down or necessarily contained in the Holy Scriptures." Again, "Not only the learned but the unlearned, in a due use of ordinary means, may attain unto a sufficient understanding of them."

In 1742 American Baptists, gathered in the Philadelphia Association, printed and distributed a new edition of the London Confession of Faith with commendation and approval.

On June 24, 1830, there was issued what is now known as the New Hampshire Confession of Faith. It is perhaps the most widely circulated of all among American Baptists.

On the Bible it says: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction, for it has God for its author, salvation for its end and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and, therefore, is, and shall remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried."

The London confession contained the following words: "But because these original tongues (the Hebrew of the Old Testament and the Greek of the New) are not known to all people of God, who have a right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore, they are to be translated into the vulgar (common) language of every nation, unto which they come, that the Word of God, dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Sciptures may have hope."

From these quotations out of the published confessions of the faith of Baptists, it may be seen that their relation to and attitude toward the Scriptures have always been that of unflinching loyalty and unwavering devotion.

They have always believed and still believe:

1. That the Bible is the divinely inspired word of God.

2. That it is the only authoritative rule of faith and practice.

3. That it should be an open book to be read, interpreted, believed and obeyed by all alike.

4. That it should have the widest possible circulation in the native language of the people.

Let us consider briefly these four points from our published confessions of faith.

To our people the Bible is the only divinely inspired revelation of God's will for man. We believe that our all-sufficient faith was "once for all delivered to the saints" (Jude 3) by the hands of "Holy men who wrote as they were moved by the Holy Spirit" (2 Peter 1: 2), and that nothing is to be added thereto or taken therefrom.

Not only are the thoughts and plans of God revealed in the Bible, but lest there should be some misunderstanding, we believe that God, himself, superintended the writing of the Old Testament Scriptures in the Hebrew and Aramaic languages and that of the New Testament in the Greek. It is absurd to say that there could be the inspiration of thought without the inspiration of the words in which the thought was to be clothed. There can no more be thought apart from words than there can be mathematical sums apart from figures or music apart from the notes.

Neither is this beneath the dignity and glory of the Almighty, for: "He who does not disdain to

count the hairs of our head; to fix a thousand facets in the eye of an insect, or to guide the circulation of a million animalcules in a drop of water; can make and count and fix words as easily as he can make volcanoes or fix the number of constellated or unconstellated stars."

Elias Levita, a rationalistic Jew, who deserted his own people in 1538, was the first thinker and writer upon religious themes to oppose this faith of the fathers concerning the verbal inspiration of the Scriptures. His rationalism was then taken up by the theologians of Germany and in turn by the representatives of higher criticism in Germany and America, until not a few have made shipwreck of their faith in the Bible as the word of God.

Some of these rationalistic and unbelieving teachers have gotten into the Christian pulpits and into the theological chairs; the more is the pity. When one once breaks from the faith of the fathers in these fundamental matters, there is no limit to which he may then drift. This fact is clearly proven by Dr. Charles F. Aked, now proclaiming his rationalism in a Congregational pulpit; Dr. Percy Stickney Grant, now preaching his unbelief in Episcopalian robes; and Dr. Harry Emerson Fosdick, mouthing his modernism from a Presbyterian platform; all of whom were formerly Baptist preachers. We say it again that all may be duly warned, that when one once breaks with the faith of the fathers there is no limit to which he may ultimately drift.

It is clear that our historic faith as to the verbal inspiration of the Scriptures is justified by the Bible itself. On the Ten Commandments, it is said: "God spake all these words." The New Testament speaks often of "words which the Holy Ghost teacheth." Thoughts without words would be nothing more than "wind swept skeletons, which wait to be filled by human conjecture."

In the Pentateuch alone, such expressions as: "God said," "The Lord spake," "The Word of the Lord," occur 680 times. In the Historical Books they occur 480 times and in the Poetical Books they occur 196 times. The same statements are found in Isaiah 150 times, Jeremiah 522 times, Ezekiel 384 times, an average of over five times per chapter from Isaiah to Malachi.

Robert Haldane says of verbal inspiration: "Nothing can be more clearly or more expressly or more precisely taught in the Word of God."

Bishop Ryle says: "I believe that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and in their choice of words."

Dean Burgun says: "The Bible is none other than the voice of him that sitteth on the throne. Every book of it; every chapter of it; every verse of it; every syllable; every letter is the direct utterance of the Most High."

In many cases Roman Catholics have joined the rationalistic Jew, referred to above, in their opposition to verbal inspiration.

Morinius says: "The reason why God ordained Scriptures in this ambiguous manner is because it is his will that every man should be subject to the judgment of the church, and not to interpret the Bible in his own way. For seeing that the reading of the Bible is so difficult, and so liable to various ambiguities, from the very nature of the thing; it is plain that it is not the will of God that every man should rashly and irreverently take upon himself to explain it; nor to suffer the common people to expound it at their pleasure; but that in those things as in other matters respecting religion, it is his will that the people should depend upon the priests."

In this case, as in every other, Baptists and Catholics stand at opposite poles on Biblical interpretation and doctrinal teaching.

Our faith in the verbal inspiration of the Scriptures is further confirmed in the absolute accuracy of the language employed in the Bible. Many illustrations might be cited to prove this point. Even Mark Twain notes the accuracy of the Bible when it speaks of that historic street in Damascus, "the street *called* Straight." As a matter of fact, the street is as crooked as everything else in the Orient, but it was called "Straight," probably because it was not quite as crooked as some other streets. The New Testament speaks of storms coming *down* on Galilee. Our own common expression is that a storm *arose*. If the Bible is to be absolutely correct, it could not be geographically and topically true and say anything else than that a storm "came down," Galilee being 700 feet below the sea level.

The divine wisdom displayed in inspiring the very words of the Scriptures, rather than leaving their choice to human capriciousness, is indicated by the importance of the very form of words. The most important truth known to God or man is that plan by which the divine power designs to save men from their sins. This whole doctrine hinges upon whether or not certain words in the Bible are in a certain form. The Scriptures say, "He that believeth in the Son *hath* eternal life." The verb is in the present tense. Its form is imperatively important. If it had been left to man's choice, there are millions in the world even to-day, who would say, "He that believeth on the Son will have, provided he keeps on believing, eternal life."

The doctrine of justification by faith is being argued in the Epistle to the Galatians. The case of God's covenant with Abraham is used as an illustration. "Now to Abraham and his *seed* were the promises made. He saith not, And to *seeds*, as of many, but as one, And to thy seed, which is Christ" (Gal. 3: 16). The whole doctrine of whether salvation is by grace or by works, by Christ or by man, hinges upon whether that word is singular or plural. If God had left even the form of that word to man's choice, there are millions who would have put it in the plural, in order to make it conform to their own perverted, human conception of how man ought to be saved. Think you that God could possibly permit a matter of such vast importance to his own honor and glory and of such tremendous meaning to man to be left to mere human decisions?

Believing thus about the Scriptures, it naturally and necessarily follows that the Bible and the Bible alone is an authoritative guide for faith and practice.

Every doctrine and demand of individuals or churches must, therefore, square with the teaching of the Scriptures. Whatsoever does not find confirmation in the Bible must likewise be rejected.

Just as naturally and necessarily follows this: That the Bible should be an open book, read and interpreted, believed and obeyed by all and each, severally and singly. It is not a book for the classes and castes, but for the masses. Each individual soul has a right to read it for himself, to be guided by its precepts, illuminated by its principles and saved by its Saviour.

On this point we likewise find our friends of the Roman Catholic faith at the other end of the line. The *Christian Index* recently quoted the following story from *The Presbyterian:* "In the United States of America, State of Texas, city of Taylor, on a Sabbath morning, in April, 1921, two *Roman Catholic priests publicly burned the Scriptures* in front of the Roman Catholic chapel for the Mexicans.

"These priests had been holding a 'mission' for the Mexicans, and two or three days before that Sabbath had ordered their people to bring them all the Protestant books and papers in their possession. These were torn in pieces and piled in front of the chapel and burned in the presence of fully a hundred people. Among these books and papers were some

New Testaments and Gospels, as well as hymn books and tracts.

"We have in our possession pieces of the burned New Testaments. Some of our own members were witnesses of this outrage, and heard the harsh denouncements of Protestants made by those priests.

"This demonstrates once again the true spirit of the Roman Catholic church.

"Signed—A. R. Penn, Walter S. Scott, Evangelists, Taylor, Texas."

The daily papers tell us of a New Year cleaning-up which was had in Paris, France. It was ordered that all immoral books should be burned. Well and good thus far. But among them was included the Bible.

That noble band of Christian commercial salesmen, known as the Gideons, which has done such a great service in the public circulation of the Scriptures, reports in a recent issue of their magazine, that the football team of Loyola University, of Cincinnati, came to St. Louis for a game with the local university, and finding Gideon Bibles in the rooms of the hotel where they were being entertained, under the orders of the enraged priest who accompanied them, threw these Bibles out the windows into the streets and alleys.

Just opposite to this our Baptist people have stood for the widest possible circulation of the Bible. They would give the word of God the wings of the morning and let it fly to every nation and kindred and tongue and people in their own language.

John Wycliffe, commonly called the morning star of the Reformation (1320-84), who was in all essentials a Baptist, sealed his faith in this Baptist principle with his own blood. For the translation and circulation of the Scriptures he was persecuted unto death and his Bibles were burned. His bones were afterward exhumed and burned and the ashes scattered to the waters of the Avon. But every atom of his ashes has borne a new Bible to the peoples of the world.

William Carey, the Baptist founder of modern missionary activities, had in 1832, two years before his death, issued over 200,000 copies of the Bible in forty different languages and dialects.

Adoniram Judson, Baptist missionary (1788-1850), translated the Bible into the language of the Burmese and with a devout prayer sent thousands upon thousands of copies of it on their glorious mission of mercy.

William Hughes, a Baptist minister of England, formulated the plans upon which the great British Bible Society, which has sent out millions, yea, tens of millions of Bibles, was organized and promulgated.

Baptists would put this blessed Book in the hands of every boy and girl and in the home of every living soul, the wide, wide world around. They would have every humble cabin home and every palace, every little meeting house and every great church building and cathedral, every school and college and university, adorned with a copy of this blessed Word of God. They would have men and women every-

where to make it the "man of their council," the "light unto their feet and the lamp unto their path."

Baptists everywhere join in one hallelujah chorus:

"This precious book, I'd rather own
Than all the gold and gems,
That e'er in Monarch's coffers shown,
Than all their royal diadems.
Nay were the seas one Chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

THE MOTIVE

THE MOTIVE

"For the love of Christ constraineth us."
"I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

These words constitute the apology of Christ's man, Paul. Apology, not in the sense of confession of wrong, but apology in its older meaning of a defense.

Paul had been accused by his enemies of many things. The devil's own lie that started as far back as Job, that the preacher was in the business for the money, found its advocates in Paul's case. This, notwithstanding the financial losses he had suffered by being a Christian. He was under the necessity of writing a young preacher to bring an old overcoat which he had previously thrown away. Another criticism of him was that he was beside himself. It was said that much learning had made him mad. The enemies of the cross in Corinth had gone still further and declared that he was absolutely crazy.

Paul's answer is: "If my conduct, in giving up my brilliant opportunities for a worldly career, in surrendering all of my earthly possessions and my social standing in order to follow the leadership of God's spirit and enter the service of the humble

Nazarene, seems strange to you, it is for your sake, because 'the love of Christ constraineth me.' "

The words quoted from Acts are in his zealous, eloquent and impassioned appeal to Agrippa, in behalf of Christ. In response to Agrippa's "almost thou persuadest me to be a Christian," Paul unveils and brings forth his own heart experience with Christ and displays the deepest desire of his soul for Agrippa and all others to become "altogether such as I am, except these bonds."

These two texts set out the double motive for all Christian service:

1. The driving power of the love of Christ, and the consequent desire to honor his name.

2. The drawing power of love for men and the consequent desire to serve man's highest interest.

In the Corinthian text, the word "constrain" is a very strong and impressive word, expressing what Paul felt from his experience with Christ. It means:

To seize, as when one is seized with diseases.

To surround, as when Jerusalem was surrounded by her enemies.

To press upon, as when Peter said, "Master, the crowds throng thee."

To confine; to secure, as when the Jews stopped their ears from hearing the name of Christ.

To hold together, to keep from falling to pieces.

"The love of Christ constraineth us," therefore, means that Christ's love surrounds us and we cannot escape it; that Christ's love has gripped us with a vise-like grip and we cannot get away from it; that

Christ's love presses in upon us; that it secures and holds together that which it grips.

It is this love that furnished the dynamic motive for all the life work of the great Apostle to the Gentiles. This love of Christ was the driving power behind him and the love of lost men was the drawing power in front of him.

Having experienced the marvelous grace of God as revealed in the love of Christ; having been gripped and held together by its mighty power; having been inspired, enriched, enlarged, enthused, comforted, controlled, mastered and blessed in a thousand ways by this gracious winsomeness, Paul would have all men come into possession of the same glorious experience.

No such low motives as the securing of political power; the getting of social prestige for himself, or the adding of statistical glory to his church, moved the heart of this man, Paul. He was moved only by the holy motives of love, gratitude and appreciation in the God-ward direction, and benevolence and love in the man-ward direction.

This ought always to characterize the conduct, work and service of Christ's disciples everywhere. But 2,000 years of Christian history are strewn with the tragedies of what has occurred when professed disciples of Christ have turned aside from these high and holy motives and have been moved by the lesser and the lower.

Voltaire was an infidel because the Christianity he saw was self-seeking, religio-political. H. G. Wells is bitterly antagonistic to "the church," be-

cause all he sees is the cold, ritualistic, formalistic combination of church and state, magnifying temporal relationships above the eternal. The bitterest of all antagonisms to Christ and his church is found in the present regime in Russia. One of their representatives recently wrote: "The press, the church, the government and the constitution can go straight to hell. Down with all constitutions, governments, churches and synagogues. Long live anarchism." Perhaps not all, but certainly a great deal, of this bitterness and cruel criticism is due to the impure motives and unholy consequences which these Bolsheviki see in that secular, profane and purely human relationship between church and state in Russia.

The self-seeking and un-Christian motives which lead churches to ask and receive support, through government taxation, or out of funds in government treasuries, do not belong to a New Testament church. Almost equally as bad is the unbiblical method of raising funds for its own support by promiscuous solicitation, by bazaars, suppers, frolics and frivolities. These are all bound to lower the standards of the church, to antagonize legitimate business and to make the impression that the church is governed by at least secondary, if not unholy, motives. The church, like its master, should stand in the community to serve and not to be served. Whenever it makes the impression that its chief business is to seek the service of others, rather than to be of service to others, that moment it departs

from the New Testament ideal, ceases to be a church of Christ and begins to die, and ought to die.

The purest of all motives and the only one worthy of redeemed men and women is the motive of love. "The love of Christ constraineth us." The most powerful motive in the world is that of love. The love of Christ fully realized in the heart will secure more work, get greater service, call forth deeper devotion, than any other power in the world. The whips of legalism may drive some into works that they do not love, like so many dumb, driven cattle; but the cords of love, mightier than bands of steel, will draw in service multitudes of volunteers.

The motive of love is the only one acceptable to God the Father. "God does not want any hell-scared service." He wants no hired service. Hirelings and conscripts are an abomination to him. He wants the loving service of a devoted child. It is the difference between one's serving as a hireling for the pay he gets, and one's serving as a child out of love and gratitude for what he has already received.

The divine attitude toward the motive may be faintly realized in human relationships and experiences.

A pastor lay suffering in a hospital. There came many expressions of love and loyalty from his people. They sent the finest cut flowers and pot plants until his room was a veritable flower garden. But none were appreciated more than a bungled up bunch of old-fashioned flowers that came early one morning. Before breakfast there came a gentle,

timid rap at his door. He said, "Come in," but no one entered. Again the same gentle, timid rap, and at his second invitation, the door came quietly open. A red-headed, disheveled-haired, barefoot boy stood shrinkingly in the door, clutching a bungled bunch of old flowers. Recognizing him as a poor, fatherless boy whom he had helped, the pastor said, "Come in, son, what is it?" The timid lad said, "Buver ————, we has been missin' you so much from Sunday school and church and I have been wantin' to come to see you. But I didn't have nothin' to bring you until yesterday when I found these old flowers and asked mother if I might bring 'em. They are not fine flowers like some of these you have," and his eyes filled with tears as he looked around at the beautiful carnations, la France and American beauties, which good friends had brought, "but they are all I could get and I wanted to bring 'em 'cause I love you for what you done for me." Didn't the pastor appreciate those old flowers and that sacrifice and service of love! They were the sweetest in his room that day because they were love's gift. He called that boy up close to him and pressed that dirty face and red head right close up to his heart.

In the third place the motive of love will find the warmest response from the great throbbing, aching heart of the world. Men, seeing the unselfish service, the humanitarian humility and the benevolent baptism of good works in the church and in the members of the church, will turn to it in ever increasing multitudes for that love and friendship,

for that salvation and life, which the deepest heart of humanity so deeply desires.

A world, as to its past, lying in ruins; as to its present, surging in ceaseless restlessness; as to its future, needing redemption; stands with every door of opportunity swung wide open and with millions of outstretched arms ready to receive that church which convinces it of its absolute self-renunciation and that its only high and holy motive is to glorify God and serve the highest interest of humanity.

By way of illustration, we might point out that Russia to-day, with its teeming millions, is the most challenging opportunity on this globe. Russia, famine-stricken, with its bolshevik regime, stands ready to receive whatever church can convince it of her non-political ambitions, that she has no purpose or plans for exploiting the people, and that like her Lord is offering her life upon the altar of sacrifice for human good.

There are three reasons why Russia presents such an opportunity:

1. The majority of her people are white people and the white race is particularly responsive to the spiritual, democratic message of the New Testament.

2. These Russian white people have already some knowledge of the true God and have in themselves that foundation upon which to build, which the great Apostle to the Gentiles found in the Gentile proselytes of the Jewish synagogues.

3. Being war-torn and distracted, the forces which held the old life together being dissolved, the incasements of tradition which formerly held them being

broken up, and each individual hurled out to himself, they are in a position to be approached.

Similar conditions prevail throughout Europe. Forty-four crowned heads have gone into the junk heap during the last ten years. The process of dissolving the old systems, establishing of democracies and the separation of church and state have gone on with marvelous acceleration.

The same is more than ever true in the Orient. The clamorous cry for nationalism in Egypt; the rising tides of individualism in India; the new life and movements which are stirring in the new Republic of China; all together present the most challenging call since the days when Paul heard the Macedonian cry, "Come over and help us."

Taken all in all, there has never been in all the tragic tide of times, since the voice of John the Baptist sounded and resounded in the Jordan Valley, proclaiming repentance and salvation, such opportunities for missionary propaganda abroad and didactic evangelism at home as we see in this very hour in which we now live.

That church which is moved only by the constraining love of Christ and which is drawn out to the peoples of the world by a holy desire for their highest happiness, their greatest interest and their eternal welfare, has to-day the greatest opportunity of twenty centuries of Christian history.

THE MASTER

THE MASTER

"One is your master even Christ."

This subject of the mastery of Jesus brings before us at once the question of the center of authority in religion. There is wide disagreement as to what is that center of authority. What is the court of final appeal in matters religious?

Is It Conscience?

There are those who say that conscience is the seat of all authority in religion. They say with much satisfaction that we are to worship God according to the dictates of our own conscience.

Those who claim this fail, in the first place, to recognize the proper function of conscience. Conscience is not a dictator. There are three departments of government in the human mind. They are the legislative, executive and judicial. Conscience does not legislate or administrate. Conscience is only the judge upon the bench who pronounces judgment according to the light he has. So, unless conscience is enlightened by the Word of God and vitalized by the Spirit of God and its judgments are according to the will of God, they are likely to be, and most generally are, imperfect and quite often very wrong.

We should remember, too, that it is possible to be perfectly conscientious and at the same time perfectly wrong. The heathen mother who throws her child to the crocodile or the semi-heathen who puts her helpless infant in the arms of a white hot Moloch, do so in all good conscience. Conscience did not dictate these acts, but did approve because this was its standard of right. Christians may be conscientious in the performance of religious rites or ceremonies or in the doing of what they consider duty and yet be wrong. One cannot depend upon conscience unless it squares with the high standard found in Christ Jesus.

Formerly the church called the military force and police power of the state to its assistance for the enforcement of its will. At the present time we resent this with all our hearts. But we are liable to just as deadly a danger in another direction. There is a mania for legislation. What we fail to accomplish by moral suasion and by spiritual power, we rush off to state or national legislatures to accomplish. In this we center our hopes of securing desirable ends in human and, therefore, secondary sources. It would be infinitely better for everybody to do the right thing because Christ in the heart prompted the doing of it rather than to do it under constraint because a law on some statute book said it must be done.

Is It the Bible?

There are yet others who localize authority in the Bible. They are bibliolaters. They are strict

for the letter of the law. There it is written down and we have no need to go any further.

None can go further in their respect for the Bible than myself. It is a great revelation of the will of God. It is divinely inspired, every book and chapter and verse and word of it.

But they who look to the mere letter of the law as the final court of appeal fail to recognize the fact that no law has authority except as it is made authoritative by the living forces of law behind it. The laws on the statute books of the state are vital and meaningful only when the administrators of the law are strong and aggressive and forceful in its administration. And law will be enforced only in proportion to the moral force of the people behind it.

In like manner the Bible, divinely inspired though it be, has authority only as the vitalizing, life-giving and forceful personality of the Lord Jesus Christ lives and breathes in it and acts through it. Christ in the Scriptures is the supreme authority. Belfour Kerr's famous cartoon represents Southeastern Europe by the figure of one great man. His feet are laved in the waters of the Mediterranean. His head is pillowed upon the mountains of the north. His elbow presses into the earth. His fist is clenched and upraised and a frown of discontent and unrest is upon his face. He is the type of ten million restless human beings in that hapless land over which his great form stretches.

The one great man, Christ Jesus, may similarly be seen in all the Scriptures. His feet are bathed

in the waters of the first of Genesis, where it is said that his heel shall bruise the serpent's head. His head lies pillowed upon the rock of the Revelation, "Even so come quickly Lord Jesus." His heart throbs and breaks and bleeds at the fifty-third of Isaiah and his brilliant brain scintillates in the eighth of Romans. It is he that gives to the Bible whatever authority it has. The letter killeth, the spirit maketh alive.

So the conscience is authoritative only as it is enlightened by Christ; the church only as it is directed by Christ and the Bible only as it is vitalized by Christ. Thus we are shut up to the one and only one source of authority in religion, the Lord Jesus Christ.

The Lordship of Christ was proclaimed by himself and by his apostles upon every occasion. Peter preached it at Pentecost. Referring to this sermon at Pentecost, Dr. Campbell Morgan says: "Confronting blind unbelief and flippant scepticism and idle curiosity and surging sorrow and blinding sin and masterful passion and all else, he said, 'Jesus is Lord.' There is one King, one Lord, one Master, one Seat of Authority, one Tribunal to which men may make their appeal."

But there are those who would acknowledge the Lordship of Christ and yet claim that there is necessity for a visible, earthly leader. These are they who secularize and materialize religion. Nothing to them is real except what can be touched with the hands of flesh and seen with the eyes of flesh. The touch of an unseen and spiritual hand upon theirs

and the vision of an unseen Lord to whom alone we are to give obeisance are experiences they have never known.

All Christendom needs an allied commander we are told. With this I most heartily agree. The allied armies in France soon made an end of their task when the unified command headed up in Marshal Ferdinand Foch. But who shall be our allied commander? We all cannot agree that it shall be the pope. We cannot agree that it shall be a combination of several individuals or churches. We cannot agree that it shall be this or that church. Who shall this allied commander be? I arise to nominate the Lord Jesus Christ. Let all Christendom agree that Christ and Christ alone shall be Lord and every difficulty and division shall be settled at once. Christianity will become a mightier living force and all the world be blessed. He *is* Master; we only need to recognize it.

Master by Divine Appointment

He is Master by divine appointment. "Let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." Here is one who alone possesses the divine right of Kings.

Master by Inherited Royalty

Jesus is Master by the inherent regality of his character. "He has moved into this new century with all of its electric guidance with the supernal loveliness of the King of men."

His character and personality belong in supremest fashion to one of those men who is always the leader of his group and is looked up to by others, as rightfully occupying a position of authority, because he is what he is. One is reminded of the testimony of Charles Lamb. He said to a group of literati: "If Shakespeare should walk into our presence we would all instinctively rise and greet him. But if Jesus Christ should come among us, we would bow and worship."

Jesus wrought no work of art; he left no personal literature; he made no scientific discoveries; he produced no invention; he was never elected to any political office; he devised no system of philosophy; he performed no duties as a statesman; he led no conquering army as a military hero; he attended no university; he was never a hundred miles from home; and yet his supernal character reigns and radiates over all, blessed forever.

Master by Royal Service

Jesus is Master by right of the royal service which he renders. He humbled himself and became obedient even to the death on the cross for our sakes. And the slightest wish of one who would do that for us should be absolute law. I buried scores of our soldiers, many of them at sea, eleven of them in one grave at the battle front, and every time I looked upon their mangled and torn bodies and put their youthful forms out of sight, I could not help but say, "They died for me and mine." One who

makes such supreme sacrifice for me can get anything I have and call upon me for any service he will. The sacrifice of Calvary crowns Christ Lord of all. When I stood by the cross and saw the nails pierce his hands and saw the spear thrust into his side and realized it was for me he died; then and there I yielded my heart, my life, my all to him forever.

"I saw One hanging on a tree,
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.

"Sure, never, till my latest breath,
Can I forget that look:
It seemed to charge me with His death,
Though not a word He spoke.

"A second look He gave, which said,
'I freely all forgive:
This blood is for thy ransom paid,
I die that thou may'st live'."

Master of Intellectualism

Jesus is Master of all and must be so recognized in the intellectual realm. Democracy requires intelligence. And this intelligence must also be morally sound. Universal franchise may be a blessing or a curse. A government of the people, by the people and for the people may be bad or good. Which it shall be will depend upon whether the people are personally good or bad. And that in turn will depend upon whether they are Christ-saved and Christ-controlled or not. Humboldt said: "What you want the state to be tomorrow, you must put into the schools to-day." Taking this advice,

Germany put rationalism, materialism and militarism into her schools and brought forth a world war. Lloyd George recently said, "The most formidable foe we had to fight in Germany was not the arsenals of Krupp, but the schools of Germany." If our state and public schools cannot teach or inculcate Christianity they certainly ought not to be allowed to teach anti-Christianity. If they cannot be religious they should not be irreligious.

Our denominational schools must be actively and aggressively Christian. Unless these necessary principles be observed we shall see, under the tyranny of the mob, more terrible times than were ever seen under the tyranny of monarchs.

There is such a thing as "color in education," according to Sir Auckland Geddes. Is there any difference in Christian mathematics and heathen mathematics? we are asked. Do not two times two equal four regardless of the school in which it is taught? Yes, that much is true, but it is also true that the personality of the teacher and the spirit of the classroom and the method of the teaching have a great deal to do with the color of that mathematical problem. And unless Christ, with his spirit and teaching, be allowed to produce the proper color, there will be dangerous results. Jesus must be Master in all our intellectualism.

Jesus was the world's wisest teacher. When he established the world's first democracy in the organization of his church, he immediately stipulated that its membership should consist only of regenerated individuals. Democracies without this individual

regeneration may be more deadly and damnably dangerous than militarized monarchies.

Master of Morals

Jesus is Master in the moral kingdom. He changes the very hearts and lives of men and of nations. The pierced hands of this peasant carpenter have lifted empires off their hinges. The glory of England and America to-day is the glory of Jesus in them. Fifteen hundred years ago our ancestors were drinking blood out of the skulls of their fathers while China was then an ancient civilization. To-day the Stars and Stripes and the Union Jack, cemented by the blood of Flanders fields into an undying friendship, stand, the world around, as the symbols of justice and righteousness and service. But it will be so only as long as Christ is recognized by these peoples as Lord and Master.

Master of Religion

Jesus is Master supremely in the religious kingdom. He is the sole mediator between God and man. We will bow the knee and humble the heart and bend the will to none other. Any man who, in the holy moment of ordination, falls upon his knees and agrees to preach any other preaching than that which the Lord Jesus bids him preach, surrenders the holiest rights of a human soul and violates the first principle of religious life. Let Jesus alone be Master of all because he is as high above all others as the "pyramids are above the sands of the desert."

"He was born in denial of the laws of life. He died in defiance of the laws of death. He was Lord of all law."

"His forgiveness was unbounded; his mercy was immeasurable; his courage was illimitable; his wisdom was unfathomable; his kindness was interminable; his faith removed mountains; his hope had no shadows in it; and his love was infinite."

A brilliant English lady lay dying in Paris during the great exposition there. In a weakened state, she gasped to her friends the one word, "Bring." They, supposing she desired food, brought some, but she shoved it aside and gasped again, "Bring." They brought the most luscious fruit that could be found, but she would have none of it. She said, "Bring." They gathered all of her friends about her, thinking that would satisfy her. Then, looking around about, and in clear, resonant voice, she said:

"Bring forth the royal diadem,
And crown Him Lord of all."

This coronation hymn is the national anthem of the Kingdom of God. One Sunday morning when our choir was singing an anthem and were mounting up to the full chorus with the organ's full diapason and the grand swell opened they swung in the midst of it into:

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all."

I instinctively rose to my feet and stood at attention, as a British soldier would when he hears

the cry, "Soldiers, the King." The congregation spontaneously followed my example. I said to my people, I shall never again sit while this national anthem of the Kingdom of God is being sung. If we stand at the sound of the "Marseillaise," or "God Save the King," or "The Star Spangled Banner," why not more so at this "Coronation Hymn"? He is Lord of Lords and King of Kings forever, Master of all men and Priest of all peoples.

"Crown Him, Monarchs, Seers and Sages,
Crown Him King of all the ages!
Let the mighty anthem rise.
Hark! the crash of tuneful noises;
Hark; the children's thrilling voices;
Hark! the world in song rejoices
Till the chorus shakes the sky."